

A SPECIAL ISSUE

the New Era



MILLENNIAL STAR NOVEMBER 1958

Millennial STAR

NOVEMBER 1958 VOLUME 120 NUMBER 11

<i>The New Era</i>	T. BOWRING WOODBURY	325
<i>We Can Be Its Builders</i>		327
<i>A Letter From Richard L. Evans</i>		330
<i>Praises and Thanksgiving</i>	SELECTED AUTHORS	332
<i>Our Own Unique Responsibility</i>	ELRAY L. CHRISTIANSEN	334
<i>A Message From President Boyer</i>		338
<i>The Exciting Influence of Elijah</i>	BRYAN B. GARDNER	341
<i>More Temple Visitors!</i>	GUS DYER	346
<i>Elder Lee's Visit</i>		349
<i>Around The British Mission</i>		351
<i>Missionary Activities</i>		356

T. BOWRING WOODBURY, EDITOR

TERRY WARNER, ASSOCIATE EDITOR

PAMELA JOHNSON, EDITORIAL ASSISTANT

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year, 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

A surge of spirit among the Saints and
President McKay's prophetic words—
'This is a New Era in the British Mission'

by President T. Bowring Woodbury

President McKay had just set me apart for my calling in the British Mission. Sister Woodbury, our daughter Wendy and I were about to leave his office when, enveloping my hand in his firm grip and looking at us intently, he said: "With the purchase of the new mission home and the opening of the London Temple, a New Era begins in the British Mission."

The words New Era rang loudly in my ears long after we left President McKay's office. Our prophet had said it—the Lord's anointed had made a prophetic statement. This was to be a New Era.

When we arrived in Britain and read the proceedings of the Temple dedication, I discovered again those electric words which President McKay had already traced indelibly in my memory. Just before the dedicatory prayer, he had said: "This is a great day for the members of the Church . . . the Temple is the opening of a New Era."

The prophet had not only spoken it, but his very presence on British soil testified of it. Not only he, but seven other General Authorities also had graced this land at the time of the dedication, and a ninth, Elder Harold B. Lee, *en route* to South Africa, came

just a few weeks later. More General Authorities had come at the beginning of this New Era than had come at any time since the establishment of the First Era, when eight apostles, headed by Brigham Young, came as humble missionaries in 1840.

President McKay blessed this land and its people by being here; and now, on all sides, we see the exciting signs of the opening of the New Era. There is a rededication of the Saints to building the Kingdom. There is a surge of desire to do genealogy work, to go to the Temple. Branch Presidents write of the regeneration of spirit among their membership. Auxiliary heads tell of the wave of energy that is urging them forward. District Presidents reveal story after story of increased testimonies of those who are making the trek to the Temple. And missionaries tell of the pouring out of the Spirit of the Lord upon the people. More doors are open to them. People are friendlier and no longer merely curious. They are seeking. The curtain of prejudice has been torn down. Hearts are open, ready for the message.

Newspapers seem anxious to interview elders and publish without prejudice the story of the Restoration of the Gospel of Jesus Christ.

In a single week in London, we were invited by three different groups to tell the "Mormon Story" to earnest and seeking people.

Since the dedication of the Temple, we have received over 500 inquiries for more literature on our beliefs. Some have written a second time and asked for a copy of *The Book of Mormon*—some have even asked for membership. The following letters are representative of some of them.

A woman wrote :

"Thank you for sending me the various and charming pamphlets on the work of the Mormon Church. I should be most interested to have a copy of The Book of Mormon and also details as to the possibilities of becoming a member of your Church."

From a gentleman we received this letter :

"Acknowledging with many thanks the pamphlets you have been good enough to send me; and as I am very deeply interested in the Restored Gospel, I would take it as a compliment indeed if you would forward me The Book of Mormon for further study."

Another letter read, in part :

"Since reading the principles of your faith, my entire outlook on life has been changed. I can pray now and feel I am being heard. Almost effortlessly, I stopped smoking and drinking. I now feel stronger, richer and happier than ever before. Could you please tell me exactly how I should proceed about becoming accepted into your faith?"

A paragraph from another letter read :

"Could you possibly send me literature concerning your Church? I feel that the

Divine hand of God has led me to write this letter."

There was a duplication of sending literature to a man rather high up in government circles and his letter in part is most interesting :

"Thank you for your recent letter enclosing pamphlets concerning the teachings of your Church. I had already obtained copies of these. I have read them all very carefully, but the spare copies are very useful as a number of people to whom I have spoken have shown interest (and ignorance) in your Church and I have therefore been able to lend these to them. I already have a copy of The Book of Mormon which was kindly sent to me from your office after I had vainly tried to obtain one in all the likely bookshops. I am at present engaged in reading it. I have also visited your Church at Nightingale Lane twice and hope to go again tomorrow evening . . .

". . . Now that I know far more about your Church than I did previously, I must say that I have the highest regard for its teachings and for the deep sincerity of its members. I have praised it in no uncertain terms to colleagues at this office and friends elsewhere, not only to Christians, but to atheists and agnostics also. I wish your mission every success."

Yes, this is the New Era for the British Mission. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Our prophet has spoken and within hours prophecy is being fulfilled. For Britain and her people, both those who are already members and those who will come into the Covenant, this is The New Era.

The Millennial Star has made available extra copies of the September issue, which was the special London Temple dedication number and included the dedicatory programme. Copies can be had in lots or singly by contacting the Star in care of the Mission Office.

THE NEW ERA

**WE
CAN
BE
ITS
BUILDERS**

What the New Era is and how it will involve every Saint

TO FULLY understand the New Era, one must also understand the circumstances of the first era of the Gospel in Britain. It is hard to believe now that it began 121 years ago when a handful of men, penniless but indomitably hopeful, disembarked a boat at Liverpool and, unheralded, started proclaiming a new religious sect. What they ultimately achieved, though they and those who followed them were few, was of such magnitude that if all those whose lives they profoundly influenced were to assemble, they would constitute an almost measureless conclave of people, a host of the select of the souls that have dwelt on earth.

These men came intent to do exactly what they did!—and therein lies one of the secrets of their accomplishment. They had been called by a living prophet to establish an era in British history: it was because they realised the sacredness of their calling that they succeeded so. Indeed, one of them,

Parley Pratt, had such a sensibility of the greatness of their work that he wrote in the first issue of the *Millennial Star*:

“ We aim not only to benefit the present age . . . The nations . . . will look back and contemplate the . . . events of other and different times. And what will they behold? They will see in 1830 . . . a church of six members rising from obscurity and coming forth from the wilderness. The curtain falls and opens upon 1838, and what is then beheld? Ten thousand people disinherited, robbed, plundered, driven, and fleeing before their enemies . . . And who are these? They are the church which eight years before consisted of six members. Again the curtain falls and opens upon 1840, and what is then seen? People of many nations and kindreds; multitudes in Europe and America and the islands of the sea. And who are these? They are the church, who two years before were scattered, driven and broken up. The scene again closes, and opens upon the 20th century. And what is then beheld? A great multitude . . . peace smiles around them,

and truth is shining in their midst. They are the church which 70 years before consisted of six members."

So rightly do we reverence those brethren—Brigham Young, John Taylor, Heber C. Kimball, Wilford Woodruff, Willard Richards, Joseph Fielding, Parley and Orson Pratt and the others—for had they *not* been conscious of the impact their message was to make if they were diligent, had they *not* succeeded in ushering in an era of Mormonism here, all whom they converted might never have heard the Gospel in this life; might never have trekked across the great American plains at the peril of their lives to build a promised Zion in the mountains; might never have raised a posterity in the Church which was to become the backbone of the missionary system and which was to begin the vicarious work that has brought salvation to thousands of our ancestral dead.

Great as it was, though, their era is past. When a wave subsides in the sea, another, born of its momentum, rises in its place and carries even further ashore. So the New Era replaces the first, with a new vitality and a more sweeping scope. We stand on the threshold of the New Era precisely as those early brethren stood on the threshold of the first era. Whether or not we are instrumental in its success depends on our realisation of the goldenness of this opportunity.

Comprehending opportunity in time to act has always been the achievement of a far-seeing few and a feat which entitled them to be called great. It is not an easy thing to realise the eternal moment of acts we are capable of doing—but greatness resides in this very realisation. The Latter-day Saints are warned of God of this opportunity; divine revelation is the advantage we

have in recognising the propitiousness of this era. We have watched all the momentum of the first era gathered in a last magnificent surge that gave us the Temple; now on the crest of that era—on the shoulders of our predecessors, as it were—we are to accomplish a work as momentous in this day as theirs was in their day.

The programme for the New Era is fourfold:

1. Work for the dead:

The secret of joy is giving life. We owe a great debt to our progenitors, for each participated in giving us mortal life. We waited as spirits to be conceived physically and born here; had, because of some circumstance, that blessing been withheld from us, we would have been stunted in our eternal growth and made eternally miserable.

We hold the key to give them, who gave life to us, life in return. For they lie imprisoned, waiting as we must have waited, to be born of the water and spirit and to partake of ordinances that will unlock the door to eternal life. Without us, they can go no further, as without them, we could not have come this far. Selfishness indeed that would refuse to help those whom only we can help; shortsightedness indeed, for unless we do help them our own salvation cannot be complete. The secret of joy is giving life, and we can gain more joy in this work than we can in any other, save in our families and in sharing the Gospel, two other life-giving activities.

2. Work for the living:

Joseph W. Darling, a member of the Temple Committee and South London District President, wrote to the *Star*:

"Only since receiving my endowments did the full realisation come of the blessings vouchsafed to me. It is my personal testimony, confirmed by many to whom I

have spoken since, that the blessings enjoyed through going to the Temple have been well worth waiting for. The new concepts of thought, the sweet spirit of brotherly love and kindness, the desire to render service more completely, the unselfish devotion of those who labour in the Temple on our behalf— these have all contributed in very full measure to a joy, peace and happiness far beyond the power of expression.”

A statement of Brigham Young’s can well be paraphrased :

“ If the Saints only knew the importance of receiving their endowment and being sealed as man and wife and family for eternity, they would take time to neither sleep nor eat until they had done these things.”

It is impossible to attain the highest degree of glory in the Celestial Kingdom without these ordinances.

To insure everyone an opportunity to go to the Temple an excursion programme has been planned. (see page 348).

3. Missionary work :

Never before has interest in the Church been so high in Britain. A day never passes that doesn’t bring evidence of this, for enquiries come in by the scores and by the hundreds— *there aren’t sufficient full-time missionaries to answer them all.* It isn’t necessary to leave home to help this cause, to serve a mission and to be instrumental in bringing other souls to a knowledge of the truth. It is only necessary to devote every day to furthering the Gospel at every opportunity. To do so we must live more righteously, must be warm and open to everyone, must tell all our friends and neighbours of the Gospel if the potential of this era is to be fulfilled. If we can gain untold joy from helping one soul to gain salvation, we shall be eternally sorrowful if

our actions or neglect turn anyone away from it. The time is not far away when the British Saints will be an active part of missionary work here. Now is the time to prepare for that day.

4. The regeneration of the membership, both active and inactive :

The programme of the New Era is designed to bring the fullness of the Gospel to Britain and make it effective in every member’s life. In future conferences this programme will be unfolded. The key to it is this: that to best be a builder of the glorious period that is beginning, we must do far more than we have done. This means that each Saint must grow in stature to assume the completely local leadership that will be here.

It means there will be a full programme of enlistment in the auxiliaries and the Aaronic, senior Aaronic and Melchizedek Priesthood Quorums to help inactive brothers and sisters regain the blessings of the Church. It means we must remember that what we are building, if we build well, will be as precious to our posterity as the era our predecessors have built has been precious to us. It means we must catch the spirit of the New Era, and talk about it. It means bygone jealousies or misfortunes must be swallowed up in a united effort to accomplish a great work.

This is a New Era. If the first era was the morning of the Gospel in England, this is the noon, and the best time to work to prepare for the great winding-up scenes preceding the coming of the Saviour. The day may come when our children read of us as we read of Brigham Young and those who came with him: if we make the New Era the biggest thing in our lives, they will read rejoicing that we made the most of a golden opportunity.

THE NEW ERA



A Letter From Richard L. Evans

To help usher in the New Era, Elder Richard L. Evans of the Council of the Twelve, who has served Britain often and well, writes an open letter of encouragement and challenge to the British Saints. Elder Evans was once associate editor of the Star.

To Our Beloved Brethren
and Sisters of the British
Mission :

President Woodbury has given us an invitation and opportunity to convey to you some of our feelings on the new outlook for the Church and its members in the cherished land you live in—a land we love, and in which I have spent more than three years of my life, and where two of our sons have been privileged to serve.

This gracious invitation came just as the General Conference of the

Church was upon us, and just a few days before our leaving with the Tabernacle Choir on its 1958 American Tour—and so we shall have to confine our thoughts at this time to a few short sentences:

Some of you may recall a thought from the Sunday morning session on the first day of the London Temple dedication: That the Temple would become a “catalyst” in all the land of Britain roundabout—a catalyst for good in the lives of the members, and in the lives of others also—a catalyst,

of course, being something that vitally enters in to help bring about a change without anyone's seeming to know exactly why it is so essential.

The Lord God has not given us any unessential commandments or requirements. All the commandments of God have come from the same source. And it would seem unwise to go only part way with Him. And it would seem exceedingly wise, and a source of great assurance and satisfaction, to bring our lives into full conformity—with all the physical and financial and spiritual requirements and opportunities of the Gospel—with the full keeping of His commandments.

With all eternity ahead, no one who had seriously and sincerely considered the shortness of this life would want to stop short of the highest possible happiness and peace and fullest progress that our Father in heaven holds out to all of us, limitlessly and everlastingly. Any decision not to go all the way in service, in the righteous living of life, and in the keeping of commandments, would be an exceedingly shortsighted decision.

During the recent General Conference of the Church, several of the speakers quoted excerpts from President McKay's meaningful and significant prayer delivered at the London Temple dedication. We commend to you the reading and rereading of that notable utterance, and would requote these paragraphs from it:

"With humility and deep gratitude we acknowledge Thy nearness, Thy divine guidance and inspiration. Help us, we pray Thee, to become even more susceptible in our spiritual response to Thee.

"Bless well-meaning men in all climes as they strive to hasten the day when men will renounce contention and strife and desire to use the great nuclear discoveries

of the present day not for war and destruction, but for peace and spiritual advancement.

* * *

"Increase our desire . . . to put forth even greater effort toward the consummation of Thy purposes.

"If any with gloomy forebodings or heavy hearts enter, may they depart with their burdens lightened and their faith increased. If any have envy or bitterness in their hearts, may such feelings be replaced by self-searching and forgiveness. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the temple from afar, may lift their eyes from the grovelling things of sordid life and look up to Thee and acknowledge Thy providence.

* * *

"On the occasion of the dedication of this, the 14th temple, may we . . . express overwhelming gratitude just to be alive in this great age of the world . . . No other time in world history has been so wonderful—no other age wherein Thy secret powers have been more within human control; in no other era hath Thy purposes been nearer human comprehension. Help us, O Lord, truly to live!"

And now, as our choice and long-cherished friends, President and Sister Woodbury, share their sweet warmth and lives and love with you, and as you look toward the Temple and shape your lives increasingly to be worthy the privilege of entering into it, we would say with our beloved President and Prophet, "Help us, O Lord, truly to live!"

Sister Evans joins in fond remembrances and in warm greetings and gratitude for the privilege of having been with you again.

God bless you, and be with you, this day—and always.

PRAISES AND THANKSGIVING

BY MARY LAYCOCK OF SHEFFIELD
AND WILFRED CLARK OF WYTHENSHAW

BY MARY LAYCOCK

IT WAS 9.30 p.m., and a very important day in our lives—September 6. I turned to my husband and said, “I still cannot believe, now that we have waited nearly our whole lives for it, that we are leaving to visit the Temple.” We bowed our heads in prayer before we left.

The Sheffield Branch members assembled in King Street, Sheffield, to take the bus together to Lingfield. In the air was a sort of happy trembling—not like the excitement one feels when leaving for a holiday, but a feeling of deep peace and contentment.

A few hours brought us to the vicinity of the Temple, and I shall never forget the thrill that ran through my whole being as I saw it, its grey spire against a background of trees and sky. We came closer. What a breathtaking sight to see the full view of the Temple—the Temple of which we had dreamed so long. It was real

and it held glorious promises for us. Our dream had come true.

It was an especial thrill to mingle with the Saints around that sacred edifice, knowing that they too were there to pay homage to our Heavenly Father for the wonderful blessing He had given us, on this great dedication Sunday, September 7.

Like hundreds of others that morning, when I walked into the Temple I entered a sweet peace I had never known before. Taking my place I cried in my heart: “Thank you, Heavenly Father”—for I knew that was where He wanted me to be. I looked around and saw our leaders enter also; how thankful I was at that moment to have known and worked with them!

Scores of lovely thoughts about the Prophet's entrance into the Temple have been expressed to me. Now I would like to tell of my reaction. I saw not the dashing young man I had seen years before, but rather a sublimely sweet old man. The radiance that

shone from his countenance was indescribable. My heart was full of his presence, as it were, and very thankful to sit near the Lord's anointed men in His Holy House.

In my heart will always ring the strains of "Holiness Becometh the House of The Lord" and the Hosanna Anthem, so beautifully sung by the choirs, as a memorial to a great landmark in my life. I sung every word with them—not aloud, for my heart was overflowing too much to speak; for I had been permitted to mingle my praise and thankfulness with my eternal brothers and sisters on this day, which could only be described as "Wonderful."

BY WILFRED CLARK

OUR FAMILY has been particularly blessed since we joined the Church in 1951. We have delighted in attending Sunday School and Sacrament meetings, in serving in many different callings and in sharing the testimonies of the Latter-day Saints.

That our Father in heaven lives we do not doubt; in fact, our lives revolve around the knowledge that Jesus Christ, His Son, lives this day; that through His atonement we may once again regain the Father's presence. Imagine then our joy when we first went to the Temple!

We have always felt very close, my wife and I. Yet somehow we always felt the need of something stronger to bind us together and make more perfect our love. We felt that when one of us departed from this life we might be separated for ever, our beautiful Partnership dissolved, our children lost. But now what we have been seeking is found.

September 10 was the day that we had anticipated over seven years; and

on that day we journeyed to New-chapel with our children to receive our endowments and to be united as a family for all eternity. As we sat in the Temple foyer and Sister Irma Condie, our daughter's missionary companion (Jeanette is serving a mission in Wales) filled in the forms, we thought, "This is it!" We could scarcely wait; we wanted to dash into the rooms, so anxious were we to partake of the Spirit we were already feeling.

There are not enough superlatives to describe the happiness and the joy that welled up in our hearts as the truthfulness of the Gospel burst like a morning sun on our souls. Now we truly understood the scripture: "My peace I leave with you, my peace I give unto you . . ."

Never have I seen my wife looking so radiant and our children so happy and contented. As we knelt together in the sacred sealing room we knew that we had known each other before we came into this life and had lived in the presence of God. The joy that filled us then is something that cannot be conveyed, but only experienced.

When the Temple session was over and the time came to re-enter the world again, we felt afraid and hesitant to give up the peace of the Temple for the rude world outside. We longed to stay there the rest of our days, for it seemed to us a heaven on earth.

We know that we shall never forget that glorious day when we received our endowments in the Lord's House, and were married for eternity. We went there expecting a lot; and we came away filled—with more than we could ever have imagined. Not a Latter-day Saint living can afford to miss going through the Temple—Oh how we wish we could convey the importance of it in a human being's life;

(continued on page 345)

THE
NEW
ERA



OUR OWN UNIQUE RESPONSIBILITY

BY ELRAY L. CHRISTIANSEN

The Star presents a special and important message from President ElRay L. Christiansen, who with Sister Christiansen will soon be making an official tour of the mission.

I HAVE always enjoyed listening to that beautiful little song, "The Prayer Perfect," and especially love the last few words :

"And with all the needy, O divide, I pray,

"This vast treasure of content that is mine today."

We are blessed with vast treasures of content, having the assurance that God lives, and that this is His Church and kingdom; knowing that if we will keep the commandments of the Lord, that we may go back into His presence; that we may reach out and bring our loved ones and our friends this same blessing. This brings a great measure of contentment.

But we cannot rest contented, for the Lord has placed upon our shoulders the responsibility, not only of perfecting our own lives, but also of teaching to all the world this gospel. In addition to that, He has given us the responsibility of identifying our dead kindred, of placing their names in the temples and there receiving ordinances as proxies for them.

There are those who belittle and minimise this part of the gospel plan.

There are many in the world who believe it not at all, yet it is true, and it is indispensable to the welfare and the salvation—both of the living and of the dead ! Since God is just, His divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it and, if they will, may accept it and receive the great gift of immortality and eternal life.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."¹

Inasmuch as God is a just God, the same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead—even that of baptism, which we know is indispensable for our membership in the Church and kingdom of God. The Lord has said,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.²

That means he must be baptised and receive the Holy Ghost.

SCHEDULE OF PRESIDENT CHRISTIANSEN'S TOUR OF THE MISSION

- | | |
|--------------------|--|
| <i>November 26</i> | Norwich District Conference in Ipswich: 7.30 p.m. |
| <i>November 27</i> | Birmingham District Conference in Birmingham: 7.30 p.m. |
| <i>November 30</i> | Wales-Bristol District Conference in Cardiff at Bouchier Hall: 10.30 a.m.; 2 p.m.; 4.30 p.m. |
| <i>December 2</i> | Nottingham District Conference in Nottingham: 7.30 p.m. |
| <i>December 3</i> | Manchester-Liverpool District Conference in Wythen-shawe: 7.30 p.m. |
| <i>December 4</i> | Ireland District Conference in Belfast at Ulster Farmers' Union Hall: 7 p.m. |
| <i>December 5</i> | Sheffield-Leeds District Conference in Bradford at Bradford Chapel: 7 p.m. |
| <i>December 7</i> | Hull District Conference in Hull: 10.30 a.m.; 2 p.m.; 4.30 p.m. |
| <i>December 8</i> | Newcastle District Conference in Sunderland: 7 p.m. |
| <i>December 10</i> | Scotland District Conference in Glasgow at Glasgow Branch Chapel: 7 p.m. |
| <i>December 11</i> | North and South London Districts Conference at Ken-sington Hall: 7.30 p.m. |

Now, when the Saviour said that, He made no exceptions. There was no distinction between the living and the dead. All were included; all must meet this prerequisite for membership and citizenship in that kingdom.

Wilford Woodruff, over 82 years ago, said something about this, when he made this significant statement :

" God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from Father Adam down to our day, have got to have the privilege somewhere, of hearing the gos-

*pel of Christ; . . . They have to be preached to in the spirit world. But nobody will baptise them there, therefore someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection."*³

And then a few years later this great man said this :

" We have got to enter these temples and redeem our dead. . . . This is the great work of the last dispensation, the redemption of the living and of the dead."

Now, this is a tremendous task, a stupendous assignment. I feel sure,



One of the ways in which President and Sister Christiansen helped push the New Era off to its amazing start was the way they presided over the beginning of the ordinance work in the London Temple. As well as being an assistant to the Council of the Twelve, President Christiansen is the Salt Lake Temple president, and Sister Christiansen is matron. Since the Temple dedication they have been touring the European Missions. On November 26, they begin their tour of Great Britain, which will be still another New Era blessing.

however, that as we work with the means and powers that we have and do our utmost toward this great work of redeeming the dead, that the Lord will, as He has done in the immediate past, provide additional ways and means and improved facilities by which this work can be better accomplished.

It is for a good reason that He has placed this responsibility upon us. It teaches us unselfishness. It teaches us love of others. It teaches us to be Christlike and even become, in reality, saviours upon Mount Zion.

Another reason that He has placed it upon our shoulders is to provide through us the necessary ordinances for those who have passed on. My brothers and sisters, we cannot escape this assignment on behalf of the dead!

Now in order that the righteous dead may receive by proper authority the ordinances that are necessary for the blessings of immortality and eternal life, the Lord long, long ago promised the world that He would send from His presence one who possessed the authority and the keys to begin anew this work upon the earth. The



A MESSAGE FROM PRESIDENT BOYER

A paradox of living in the mission field is that of being blessed to work with many great men and women, and then having to see them leave once their missions are fulfilled. But President Selvo J. and Sister Gladys Boyer have returned to preside over the London Temple work. Prior to coming back to Great Britain last August they fulfilled many Church assignments, including a calling to work in the Salt Lake Temple five years ago.

I KNOW that a New Era is beginning in this mission. I have seen a warmth toward the Church that would have seemed impossible ten years ago, but now it is a common thing. I have felt a love and maturity among the Saints that promises glorious blessings for the future.

Does the Temple have anything to do with that future? Yes, without a doubt, it does! For the stalwarts of the great period to come—those who *make* the New Era—are going to be those who are endowed with light and knowledge from on high, and those who love their fellowmen intensely enough to do eternal work for others who cannot do it for themselves.

People who catch the spirit of the New Era, I'm certain, will be constantly asking themselves: "What is the most important thing I can do with my time and energy?" The answer is to do that which the Lord has called us to do. Now none of us will ever receive a special calling to do Temple work—for the Lord has already given us that calling. He

called us when the Temple was dedicated, as surely as if we had received a personal injunction from the Prophet, and the calling applies to every Latter-day Saint, bar none. What then is the most important thing we can do? The answer: Go to the Temple!

Enter it and partake of its spiritual blessings, having your families bound together for eternity, and giving the opportunity for eternal life to those who have gone before.

A Pearl of Great Price lies not many miles from us now. How reprehensible the apathy, how terrible the tiny sin, that might keep us from the blessing of the Temple.

Go to the Temple! Real peace in life cannot be had now without going, for the image of that Temple spire, that sentinel God has raised in this favoured land, should prick our consciences until we do go. The Temple is a great gift God Himself has planned for us; if we are honest we will embrace it, and become an active part of His life-giving work.

promise was made through Malachi, the prophet, when He said,

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

*“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*⁴

Now, the Prophet Joseph Smith said that this word *turn* should be understood to mean *bind* or *seal* the hearts of the children to their fathers, and *vice versa*. I like the words of Moroni to the Prophet Joseph in regard to this. Said Moroni :

“Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

“And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers—”

as they have done in a most marvellous way.

*“If it were not so, the whole earth would be utterly wasted at his coming.”*⁵

The literal fulfilment of this promise has been made in our day ! If we turn to the 110th section of the Doctrine and Covenants, we will find that the Prophet Malachi’s prediction has been literally fulfilled : that Elijah has come. On April 3, 1836, when Joseph and Oliver were in the Kirtland Temple, after certain ceremonies, including the sacrament, had been taken care of, they retired to the pulpit; and the veils being dropped, they bowed their heads in solemn and silent prayer, and then they declared that after arising from this prayer, that

“The veil was taken from our minds, and the eyes of our understanding were opened.

“We saw the Lord standing upon the breastwork of the pulpit, before us; and

under his feet was a paved work of pure gold, in colour like amber.

*“His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah . . .”*⁶

The Lord told them that their sins were forgiven; that He had accepted that house, the Temple in Kirtland, as the work of their hands; that it should be only the beginning of such things, and that

“ . . . the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

“And the fame of this house shall spread to foreign lands; . . .”

and the Saviour told them this was only the beginning of the blessings which shall be poured upon the heads of the people all over the world. We have seen, in part, the fulfilment of that.

After this vision closed, Moses appeared to them and committed to them the keys of the gathering of Israel from the four parts of the earth. This was followed by the visitation of Elias who committed the gospel of Abraham, then they declared that :

“After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said :

“Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

“To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—”

“Therefore,” (And this is the important thing) . . .

“Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”⁸

Thus has the fulfilment of Malachi’s prophecy come to pass in this time of ours. He has come, and the powers that were given to Joseph have been extended to others, so that the people of the whole world might, if they will, be blessed, and so that all of the ordinances of the gospel might be administered to in power and in righteousness.

Now I know that men say, and they have said to me, “We do not believe this.” But the disbelief of a million men does not change the fact! The restoration of this priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord, otherwise His purposes would be thwarted; and we are told He has said that His purposes and His designs will not be frustrated, but only the designs and the purposes and the acts of men will be brought to naught.

We must not assume that the mission of Elijah and the powers that were given by him are confined only to the dead, for the living also must receive these same ordinances and have them performed if they would have exaltation and eternal life in the celestial kingdom of heaven.

How wonderful it is to see the young people—all people, come to the temples of the Lord in great numbers and receive their blessings. How fitting it is to see the parents and the grandparents come with their children. This is the ideal way, for if we are going to be together as families in the next life, it has always seemed to me that we should get some practice in getting

together with our families under such circumstances in this life.

The obligation of the Latter-day Saints is three-fold :

1. To prepare themselves to go to the temple and receive their blessings and to teach their children to live so that they may be worthy and have a desire to go.

2. To gather the records of our dead and place them in the temples.

3. To go to the house of the Lord and there give our services occasionally to those who have passed on without a knowledge of the gospel.

Only by so doing can we perfect ourselves and receive the fullness of joy here and hereafter!

The Prophet Joseph has said that we should not procrastinate in this work. I know that many are active in it, many are anxiously engaged in it, but the majority of us are unconcerned. We must not leave it to Aunt Martha or someone else to identify our dead and to go to the temples; we must not assume that it has been done; it is our individual obligation to do this work! The Prophet has said that the Saints have not too much time to save and redeem the dead and to gather together the living relatives, and that is important, that they may be saved also. “They have not too much time,” he said, “before the earth will be smitten and the consumption decreed falls upon the world.”⁹ So, before that day comes, while the day lasts and before the night comes when no man can work, let us rejoice in this great restoration and participate in it to our joy and to our satisfaction.

¹ 1 Peter 4 : 6.

² John 3 : 5.

³ Disc. W. Woodruff, p. 179.

⁴ Malachi 4 : 5-6.

⁵ D. & C. 2 : 1-3.

⁶ *Ib’id.*, 10 : 1-3.

⁷ *Ib’id.*, 9-10.

⁸ *Ibid.*, 13-16.

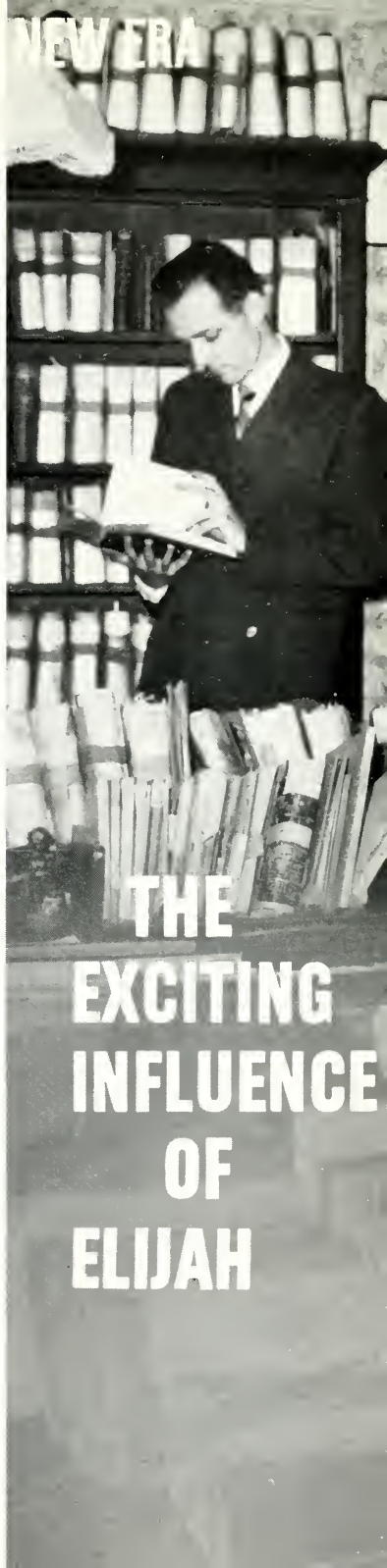
FOR the first children of Adam, tracing the family tree was no problem at all. They needed merely to recall their parents names and say: "See, my genealogy is complete!"

Now finding the names of one's ancestors has become a vast, absorbing and complex challenge; and all sorts of people spend years of their lives and much of their incomes doing it. They do it in groups and privately; they publish expensive volumes of their family records; some even maintain large libraries of the material they uncover.

This hasn't always been so, however. Until the early part of the nineteenth century there was almost no interest in such research; and then, quite suddenly, various learned societies began springing up in many parts of the world with the especial purpose of gathering data on generations long since dead. Virtually none of these researchers knew why they were involved in this work. They could only say that they found it fascinating.

Not the least happy symptoms of the New Era are the developments—like the acquisitions of fine libraries, right in genealogical work

BY BRYAN B. GARDNER



THE
EXCITING
INFLUENCE
OF
ELIJAH

thrilling and soul-satisfying—but they knew not the reason, except that they felt compelled to do it.

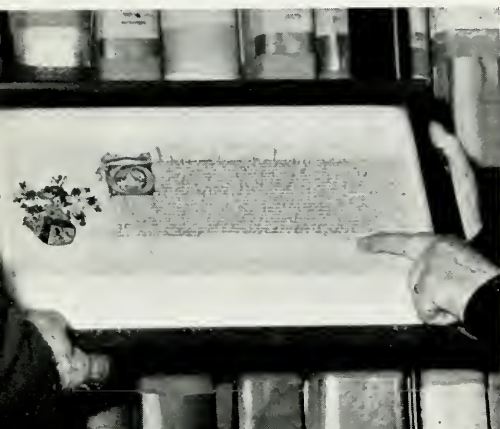
Of all the peoples in the whole wide world, only the Latter-day Saints could supply the answer. For it was on April 3, 1836, that the prophet Elijah returned to the earth in fulfilment of prophecy, and appeared to Joseph Smith and Oliver Cowdery within the Kirtland Temple, giving to the President of the Church the keys of genealogical work. Since then the spirit of Elijah has been abroad; and the Genealogical Society of the Church of Jesus Christ of Latter-day Saints has become the greatest repository of such material

those records which will help in building up their family tree, so that the necessary work on behalf of those good people now dead might be done within the Temples of the Lord.

In charge of the Microfilm Department in the British Mission for the Genealogical Society is Brother James R. Cunningham. He has been closely associated with various phases of the work of supplying needed material to the Society for more than 20 years. But since the dedication of the Temple there have been developments that, he asserts, indicate a marvellous New Era for genealogy in Britain. He instances two important events in recent weeks to substantiate this.

First is the case of the Sherwood collection. George Frederick Tudor Sherwood was one of the finest and most brilliant genealogists of this country, with a world-wide reputation. He had thousands of patrons in the United States, and probably many hundreds in scores of other countries. He was one of the founders of the Society of Genealogists, perhaps the most knowledgeable body in its field in the British Isles. Mr. Sherwood's personal collection, grouped in families and countries, was superbly indexed with about one and a quarter million slips to the research—a lifetime's work.

Initial negotiations began early in 1958, shortly after Mr. Sherwood's ninetyeth birthday. Within a month or two Mr. Sherwood died, and his widow was obliged to consider disposing of the collection. The Society of Genealogists itself expressed interest in acquiring the collection, as did the British Museum Reading Room, and the College of Heralds. But Mrs. Sherwood was most concerned that her husband's work should be available to many people,



Among the many exciting things Mr. Sherwood discovered in his genealogical work was this grant of arms, made to Thomas Northland of Sussex in 1843. To earn a coat of arms a gentleman had to render a great service to the king, or otherwise accomplish something outstanding

to be found in any one place in the entire world.

Constantly there is a vast flow of new data being added to the Genealogical Society, all for the express purpose of making easily accessible to anyone

whereas she felt that these libraries had a restricted membership.

In August Mrs. Sherwood was invited to view the London Temple as the guest of independent researcher Sister Lillian Hutchinson. The purposes of the Temple were explained, and Mrs. Sherwood began to catch the vision of the work. Subsequently she wrote Temple President Selvoy J. Boyer suggesting that a representative view the collection again. Brother Cunningham visited with her, took an option on the material, immediately cabled the Genealogical Society for permission to purchase, and the following day received a wire from the Society's Superintendent: "Buy Sherwood Collection". The deal was consummated, and now another valuable link with the past becomes available to anyone who desires to use the services of the Genealogical Society in Salt Lake City.

At about the same time another wonderful purchase was made. Brother Bertram W. T. Norman, an elder of long standing in the Church, decided to sell his vast collection of transcripts of hundreds of parishes in the Preston and Liverpool area.

Enquiries regarding the purchase of this collection had been made regularly for the last ten years, but to no avail. The answer was always "At some future time." But Brother Norman came down to the Temple, and then he knew that that "future time" had arrived.

Four tons of books and folders have now been moved from Brother Norman's home in Manchester to the Microfilm Offices at Newchapel, where they are being cleaned and crated up for transfer to Salt Lake City. These priceless transcripts—insured for more than £8,000—relate to parish records in



Another family heirloom of the Sherwoods is this sampler embroidered by Anne Pike, when only six years old, in 1837. Girls demonstrated their knowledge of needlework and of the alphabet in this way

areas where it is thought the early Saints most likely came from in Lancashire around 1837.

Already the spirit of the Temple has influenced members and non-members alike. The New Era has dawned. The Church's reputation in the British Isles has grown in stature. The attitudes of the people are changing.

Whereas it used to be difficult and sometimes impossible to see responsible officials regarding the microfilming of various records at diverse libraries, now the picture is changing. More and more the opportunity comes to see the key men. More and more the telephone rings and important persons voluntarily invite the Church to microfilm such records as would be useful. More and more are various genealogical libraries being offered for purchase to the Church, rather than to other organisations.

Consider, for example, the fact that at a banquet given in London on the eve of the Commonwealth Games at Cardiff this summer Brother and Sister

Cunningham were invited to represent the Church and meet H.R.H. The Duke of Edinburgh. The invitation came as a result of the extensive microfilm work the Church has done in South Wales.

On another occasion this year, Brother Cunningham was again invited to represent the Church and attend the opening by Her Majesty the Queen, of the new National Library of Scotland.

The exciting influence of Elijah the prophet is being felt more strongly each day. Members of the Church are becoming more spiritually aware of their responsibilities in this sphere, and are feeling impressed to take action. The way is opening up and the spirit is joyous to feel.

To illustrate the exciting influence of Elijah in a more personal way, the Star asked Margaret Bury, of South London Branch and the mission genealogical board, to write of her experiences in research work.

ON THE 1st of January, 1955, I made a New Year's resolution with a difference—I decided to start my genealogy. My parents are divorced and I knew little of my father or his people; my great-grandparents on my maternal grandmother's side joined the Church in 1887 but they only recorded the names of their parents and did not have any of the Temple Work done for their ancestors. The onus was upon me to progress now with what little information I had.

I decided to make a start on my father's line by obtaining his birth certificate from Somerset House, working back on his lines from that. I eventually found my second great-grandfather to be a Joseph Broadway, who, according to the 1851 Census, was born in 1814 in Hammersmith,

Middlesex. Try as I would I could not find any record of either the birth or Christening record for him or any other children of Robert and Charlotte Broadway in the Hammersmith locality. However, I knew that Robert Broadway, his father, was born in 1771 in Winchester, Hampshire, so I set about trying to find his Christening record amongst the seven main parishes of this city—but all to no avail. I returned home very discouraged at the deadlock I had hit. However, that night I had an unusual dream—I saw a man dressed in long black robes with a rosary round his neck, holding a cross and standing in the midst of some ruins in a strange place. This puzzled me on awakening, until the meaning suddenly became clear. I went to the Guildhall Library in London and found the record of a Robert Broadway, born 1 October, 1771, in St. James Catholic Church, Winchester! Soon after, I was able to find the birth record of Joseph Broadway, his son, in the Catholic records of Hammersmith, Middlesex.

My adventure had really begun now. I found next that the parents of Robert Broadway were John and Mary Broadway; this John Broadway joined the Catholic Church in the 1760s, but had been Christened as an infant in the Church of England parish of St. Maurice, Winchester. I had heard that the rectors of Winchester did not allow anyone to search their parish registers, but nevertheless I planned a cycle trip to Wiltshire, visiting Winchester *en route*. I booked accommodation at the various Youth Hostels on the route in May ready for the trip in August of 1957. On writing to the rector of St. Maurice's, I received word that the church was to be demolished and the registers of the parish were, for the

present, in the hands of the City Corporation; the Corporation informed me that it was only possible for visitors to come on a Monday. My plans had been made for three months previous and I almost despaired. On checking I found I was to be in Winchester on August 26—a Monday. Imagine my excitement then when I searched the registers and traced the genealogy of John Broadway back to 1627 on his paternal line and the 1500s on his maternal line.

While on this same trip, I visited Wiltshire, the home of the Burry family (my great-grandfather changed the surname “Bury”). I had found the record of a James Burry born in 1782, son of Simon and Ann Burry, and presumed this to be my third great-grandfather, as the birth date seemed to fit. I visited the parish of Stert, where my third great-grandfather was born, while *en route* to my hostel. I had only two and a half hours to cover the 25 miles between the two places, so only intended to stop long enough to take a photograph of the church. I slung my camera case over a convenient tombstone and took the picture. As I collected my camera case from the “convenient” tombstone I spotted the name “Burry” on it, with

the following inscription: “In memory of James, son of Simon and Ann Burry, who died 2 March, 1827, aged 45 years.” My third great-grandfather had died in 1856, in his 70’s, so I knew I was following the wrong lead. How much time that tombstone saved! The next day I was able to find the true record and proceeded back to 1700 on this line.

I have since had many other wonderful experiences in genealogical research and, recently, in temple work. The temple work for some of my paternal ancestors has already been done, so there are others who are their descendents in the Church. I recently had the wonderful privilege of meeting one of them personally, Sister Leah D. Widtsoe the wife of the late Apostle John A. Widtsoe. I have also received a letter from another cousin, Archibald F. Bennett.

I do know that we receive wonderful blessings for doing this work, but we must first do our part before we can expect help from the Lord. “The Lord helps those who help themselves.” If the Saints would but try it, earnestly, they would discover this work is sponsored of the Lord, and brings, I know, joy now as well as in eternity.

Praises and Thanksgiving (*continued*)

how we desire to express the happiness we have felt since going there! If we only could, more Latter-day Saints would strive to go there immediately and would raise their children with the conviction that the only place to marry is in a Temple of the Lord.

At last we are one—not two any longer, not a family that will rend to

pieces at death. Our gratitude to the Saints throughout the world who paid tithing that Temples might be built knows no bound; our longing to return to the Temple again and again for our dead is large within us. For we know that if we are faithful we may come forth in the morning of the first resurrection to be together and continue for ever and ever.

MORE TEMPLE

*President and
Sister Dyer telling the
Gospel truths to
some Newchapel visitors*



MY WIFE and I were both glad and grateful when President Woodbury called us to open a Bureau of Information at the London Temple. We saw immediately that it would present wonderful opportunities to teach the Gospel to earnest people.

The day after we opened the Bureau two or three people gathered to ask questions; soon others joined them, until I was talking to 11 very interested people; when it began to rain I took them under the stairway at the Temple's side entrance, and they continued asking questions for about 45 minutes. They seemed amazed at the doctrines of the Church and the certainty with which we feel the truth of them. They seemed reluctant to leave, so I said,

"Take this literature I have given you and go to your homes and read it, and then pray to your Father in heaven for understanding, remembering that the

Saviour said, 'When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.'"

One middle-aged lady said, "That is just what I have decided to do. I live in Crawley and will be back."

Her response was not unusual, for people continue to come to see the Temple and continue to be interested. The day following this event, an elderly lady came who said she was 87. She had hired a taxi to bring her a great distance to the Temple because, she said, her mind was not at ease. She wanted to talk to a Latter-day Saint. She said her husband had been to Salt Lake City and had attended a Latter-day Saint conference. He had been very impressed with the friendliness and happiness of the people and he spoke of how beautiful their hymns were. He had taught her one of the

VISITORS!

BY GUS DYER



hymns that the children sing. "Now follow me," she said, "and see if I say it right." So leaning out of the car window she quoted these words, gleaming with satisfaction :

*"In our lovely Deseret,
Where the Saints of God have met:
There's a multitude of children all
around.*

*They are generous and brave,
They have precious souls to save
And they listen and obey the Gos-
pel's sound."*

Tears came into my eyes as her quivering lips said, "Am I right?" "Yes," I said, "go on."

"It continues something like this :

*"Tea and coffee and tobacco they
despise,
Drink no liquor and they eat
But a very little meat;
They are seeking to be great and
good and wise."*

Tears poured from this little lady's eyes as she said,

"My husband died three weeks ago and I haven't been able to rest. I had to come and talk to you. We are not members of your Church but we were both glad you built here a Temple to the Lord."

One couple came as we were leaving the Temple one evening and we invited them to the Information Bureau. They said they did not know why they had come. They were sitting at dinner in their home in Kent and while they eating felt impressed to come to the Temple. We learned that the husband's mother had recently passed away, and they had buried her not knowing where the spirits of the departed go at death. They had received no satisfactory answer from their own Church and were very disturbed. How pleased they were to hear of our spiritual birth and residence with our Heavenly Father, our coming here to be clothed with a body, our waiting in the spirit world for the resurrection.

The people keep coming day after day; and to the answers they receive for their questions, they say, "Why can't our own Church give us these definite and understandable answers?" I found one man gazing up at the stately white Temple who said, "It's amazing, it's so beautiful. It appears to have been dropped down here right out of heaven."

"Yes," I said, "for it is a Temple of our God, where faithful members of His Church will come to dedicate their lives to Him."

The people are courteous and grateful. They often feel that the Spirit of the Lord has guided them to the Temple. And we do not fail to teach them the first principles of the Gospel, proclaim the message of the Restoration and tell them of our ancestors who lived in this land and accepted the Gospel. Some days, particularly on Sundays, upwards of a hundred people come. Often they offer contributions which we of course decline.

The Temple reminds me of the beautiful tree of Lehi's dream which people are desirous of reaching. He found himself "in a dark and dreary waste"; but after he prayed, he

" . . . beheld a tree, whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I had ever before tasted. And as I partook of the fruit . . . it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also."

Our hearts too are full that we should have been called out of darkness to partake of that fruit, that we should share it with our families and all the men on earth. We feel this a glorious opportunity, this period for which President McKay and President Woodbury foresee great things for the British Mission. We feel it from the things we witness each day. This is going to be a truly New Era for Great Britain.

EXCURSIONS TO THE TEMPLE

That every British Latter-day Saint may have an opportunity to go to the Temple at least three times a year, a travel schedule has been announced by the Mission President. A Temple Travel Fund has been established to help in a limited way those who cannot fully afford the trip. All enquiries about this fund and arrangements for lodgings – there will be a nominal charge of 5s. per night – and for travel should be made in advance through the branch presidents. All are welcome at any session; these special days are for district travel arrangements only.

The travel dates:

November 22: South London

November 29: North London

December 6: Wales

December 13: Birmingham

December 20: Bristol

January 3: Hull

January 10: Ireland

January 17: Leeds

January 24: Liverpool

January 31: Manchester

February 7: Newcastle

February 14: Nottingham

February 21: Norwich

February 28: Sheffield

March 7: Scotland

THE NEW ERA

ELDER LEE'S VISIT



Elder Harold B. Lee, of the Council of the Twelve, passed through England with Sister Lee. The Star reports the Lees' inspirational visit as another evidence of the blessings that have come to England in the New Era

In addition to all the blessings that the New Era has brought to the British Mission was one not anticipated, but very welcome: the presence of Elder and Sister Harold B. Lee on September 27 and 28. Though their visit was unofficial – they were *en route* to South Africa to tour the mission there – they graciously donated their short time in London to appear at the North and South London Districts Conference which was held that week-end.

As it was the last conference which President Clifton G. M. Kerr attended, Elder Lee, in the Saturday missionary meeting and in the general sessions on Sunday, paid high tribute to President Kerr's leadership and achievement during his tenure as mission president. He described the way the mantle of leadership would pass from President Kerr to President T. Bowring Woodbury. There are always a few unsound members who slip a little when leaders are replaced, he said; these do not

realise that the Lord calls the leaders of His Church and that failure to support them reflects not on the Lord's choice – He will sustain and guide those whom He calls – but on the individual himself. Elder Lee called the British Saints to support President Woodbury in the prosperous period ahead as they had supported President Kerr.

In the missionary meeting, Elder Lee injected a New Era-type of vitality into every person present by his challenging remarks on missionary work. They apply not only to missionaries, but to every member of the Church. Here, paraphrased, are some of those remarks.

When President David O. McKay left for Europe to pick out temple lots, he said, in the meeting of the Council of the Twelve: "Brethren, pray for me. And I will try to live that Lord can answer your prayers through me."

The Church authorities, your families, even the prayer circles of the temples are praying for the missionaries. But the Lord can only answer those prayers through you if you are living close to your Heavenly Father, if you are in the spirit of your work.

We must live close to the spirit in order for the spirit to touch us, to work through us, and to help us in our missionary endeavours. "And the spirit will be given you by the prayer of faith, and if ye have not faith, ye shall not teach." Learn the system of teaching thoroughly, but seek for the spirit so that your words will be burned in the bosoms of those you teach.

In talking to many people who have joined the Church, they invariably say it is because: "When we met your missionaries, there was something different about them. They were different than other ministers. Their faces seemed to shine." Keep "shine" in your lives by proper living, by proper study, by proper work. Let your light so shine that those who hear your message will hearken.

One of the uplifting stories he told in the conference sessions was about himself, as a boy. He was speaking of living near the Lord, and heeding His quiet counsels. When very young, Elder Lee was playing near some abandoned, rotting sheds. His boyish curiosity prompted him to investigate them, but as he started toward them, he heard a voice: "Harold, don't go over there." He turned quickly, thinking it must be his father—but his father was working far away in the fields. And yet, though he saw no one, he heard that voice distinctly. So he turned and ran—"as if from an apparition"—far from those rotting sheds. Elder Lee said he knew the Lord

guides us in such ways throughout our lives. And those who listened knew that not only had he responded to that call, but to many others since: and because he is responsive to that still small voice he is one of the Lord's Special Witnesses today.

Temple work was a feature of Elder Lee's remarks. By relating experiences he and others have had, doing work for the dead, he stressed the importance of filling the Temple and doing genealogical research. One example was of a woman he knew, a worker in the Salt Lake Temple. She was afflicted with a pain in her back that nearly constrained her from her temple duties altogether. She thought that possibly she might help to build the Kingdom in another way. So she knelt, in the Temple, and prayed to be shown another work, that she could more conveniently do. All at once she felt strange, and as she beheld, the walls of the Temple seemed to move out, and before her eyes she saw a vast concourse of people. She was told these were her ancestors, and that when she worked, they progressed, and when she sat and waited, they waited. Then and there she knew that no aching back was going to keep her from her helping these who needed her help.

Many were the experiences that Elder Lee told, though space does not permit the printing of more. As a Special Witness of the resurrected Saviour, he bore strong testimony to His existence and to the divinity of the work of the Church.

Following the conference, the Battersea Town Hall foyer was filled with glad acknowledgment of the spirituality of the occasion, and deep appreciation that Elder Lee has given up a busy week-end to benefit the Saints in Britain.

AROUND THE BRITISH MISSION

Birmingham

About 60 members of Birmingham Sunday School were entertained at the home of Brother and Sister Frank Tennant on September 27. The house was decorated with balloons and hot dogs were served from Katherine's Kitchen. The younger members celebrated on the verandah while the rest of the party gathered around the huge bonfire in the garden.

Nuneaton Branch went to Astley Church to collect names from the tombstones on September 28 and then spent the rest of the day picking blackberries.

Coventry Branch raised the money to charter a coach to take them to the Temple by holding a Rummage Sale on August 23.

Congratulations to Anthony Elgar and Robin Woodward of Rugby who have both graduated from Primary.

On July 5 Coventry Branch held a social in the recreation room of the new Branch Chapel and on the following day the first Sunday School and testimony meeting.

Northampton M.I.A. organised a visit to the cinema to see "The Ten Commandments" on September 3.

Leeds

Leeds Branch members certainly showed their talent on September 13 on the occasion of the Budget Social, when musical items were performed by Sisters Garner and Richardson;

Brother Smithson entertained using a sage theme: "Life Gets Tedious, Don't It?"

Dewsbury Branch children instructed their mothers not to do any shopping until they had been to the Primary Bazaar on September 26. They were told that there would be a big display of food especially for their store-cupboards and were pleasantly surprised to find that not only were they able to do their shopping at the Bazaar, but in addition were well entertained by the children.

Liverpool

Burnley Branch holds regular Fire-side Meetings in the homes of the Saints. They consist of Gospel instruction and quizzes and, once every two months, a genealogy lesson.

While Burnley Chapel is being redecorated by professional labour, the branch is contributing by having the priesthood group redecorate all the small rooms.

Manchester

Wythenshawe Branch held a farewell social on October 3 for Brother and Sister Kenyon who are leaving for New Zealand, and for its President, Cecil Kearns and his family, who are going to work in the Temple. Both families were presented with table-lamps.

Oldham and Rochdale Branches combined to hold a social on October

4. The programme ranged from a table tennis tournament to a demonstration of ballroom dancing—and much of the credit for its liveliness is due to the organising ability of Harry Withington.

North London

The first Junior M. Men Crest ever to be awarded to a person in the British Mission was awarded to Geoffrey John Spindlow of the North London Branch on September 28.

The Luton branch presidency sponsored a very enjoyable social on September 23.

The West Drayton Branch is no longer—that is, its name is no longer. Henceforth it will be called the West London Branch. From now on, too, the meeting house will be the Ickenham Village Hall at 33 Swakeleys Road, Ickenham, Middlesex. Sunday School begins at 10 a.m., Sacrament Meeting at 11.15 a.m., and Priesthood meeting at 6 p.m. West London looks forward to a New Era within its own boundaries, as now two missionaries—Sisters Marla Stone and Roma Jean King—are located there and are bringing investigators to the services.

Norwich

A double-decker bus was chartered by Lowestoft Sunday School to take the children to Yarmouth to see the circus recently. The money was raised by the children themselves running a salvage campaign.

Nottingham

Fine weather helped to make the Peterborough Sunday School Outing exceptionally enjoyable. A group of 30 played games in a large meadow then held a "Going-Away Social" for Elder Scoresby.

Nottingham Branch staged a Gar-

den Party on September 6, which the Sunday School Officers directed. Most of the 50 people who attended enjoyed trying out their skill at the various sideshows.

A Relief Society Party was held at Mansfield on September 24. Sister Swinscoe decorated the table and an enjoyable meal was served to the 13 sisters present.

Scotland

Edinburgh Branch Chapel was filled to capacity on September 14 when the Saints were pleased to welcome members of a B.Y.U. tour to the meetings.

Every auxiliary in the Paisley Branch contributed with handiwork or just plain time and labour to make the Garden Fête on August 30 a roaring success. There were all kinds of stalls ranging from a rifle range to a jumble sale and a "Crazy Nite" to finish the day. The Building Fund benefitted by £20.

Aberdeen M.I.A. held a Harvest Dance on the last day of September. A fine crowd of Saints were amused by the varied programme presented by the M.I.A.

Sheffield

One of the features of Sheffield District Conference is the organ accompaniment by the younger churchmembers. At the last Conference Rolim Holton, aged 14, played at the Priesthood Session, and Maureen Birkhead, aged 17, and John Keith Bishop played at the two General Sessions. Both Rolim and Keith are members of Doncaster Branch where the latter has been serving as Branch organist for the past year. Another musical feature of the last Conference was the singing of the Hosanna Chorus by the District Choir.

Doncaster Branch has a fine record of academic honours gained by its members. Congratulations are to be extended to John Maxwell, the former head boy of the Percy Jackson Grammar School, who has been accepted by the School of Pharmacy, London University; and Sheila Wright, the former head girl at the same grammar school, who has been accepted by the School of Speech Therapy, Glasgow University. Christine Talbot has gained entrance to the Percy Jackson Grammar School and will no doubt add to the fine reputation made by other Latter-day Saints who attended the school, and Keith Bishop was awarded the Alderman Clay Bequest Prize by the Master of Emmanuel College, Cambridge, for distinguished work in History.

South London

Bournemouth Primary children entertained their parents to tea under the watchful eye of Sister Summersell. The children, who had prepared the meal themselves, wore paper bows in their hair and bow ties.

Wales

About 50 people attended the Baptistal Service at Lavernock recently when Brother Charles Farley and Brother and Sister Gordon Davis were baptised in the sea. Later a fast game of football was played by the adults while the children amused themselves building sand-castles and catching crabs. To conclude the inspiring day the group enjoyed singing and refreshments at the home of Brother and Sister Poynar.

On September 20, Blackwood Branch gave a farewell party to bid Elder Chynoweth goodbye. After a programme of songs and sketches a

large cake was presented to Elder Chynoweth by the Robinson family.

Cardiff Branch gave a farewell social to Joan Pettitt on September 13 prior to her departure for Salt Lake City, where she was married to Clarence J. Mason in the Temple.

Marriages

Isaac - Figures: The wedding of Geoffrey Marshall Isaac and Nina Joy Figures took place in the Bristol Chapel on September 27. The bride was given away by her father and wore a ballerina length white organza dress trimmed with pink rose buds, and a juliet pearl cap with shoulder length veil. She carried a bouquet of pink rose buds. Lynne Figures was bridesmaid and wore white organdie dress trimmed with red velvet and a shoulder length veil. Brother Hal Perry officiated at the ceremony after which there was a reception at "Carwardines". After a honeymoon in Combe Martin, Devon, Brother and Sister Isaac will probably live at Marlborough, Wiltshire, where Brother Isaac, a Corporal Technician in the R.A.F., is stationed.

Burnett - Crich: The wedding of Peter Burnett and Sylvia Crich took place in the Bradford Chapel on September 6. The bride wore a full length gown of French lace over satin with a veil held in place by a coronet of pearls and orange blossom. The bouquet was of red roses and lilies of the valley. The bridesmaids wore dresses of embossed nylon taffeta and carried carnations. Sister Burnett is well known for her beautiful voice and has often sung at District Conferences.

Puffer - Highton: Robert Puffer and Jill Highton, formerly of the Nottingham Branch, were married in the St. George Temple, Utah, on September 23.

Deaths

Coates: Brother George Coates of Scarborough passed away in hospital on the morning of September 23. Although he had been suffering acute pain for many months, Brother Coates' steadfastness in attending meetings had been an inspiration to the Branch. His ambition was realised when, in spite of a heart attack in the Temple grounds, he was able to attend the London Temple Dedicator Service. The funeral service was held in the Branch Chapel and was conducted by President E. Reynolds.

Roberts: It is with regret that the death of President J. Roberts on September 8, is announced. Brother Roberts had been a member of the Church all his life and President of the Stockport Branch since 1952. He leaves a widow and two sons.

Neale: Sister Mona Neale of Coventry passed away on July 5; the funeral service at the Canley Garden Cemetery was conducted by Elder Clark Cederlof.

Births and Blessings

Mason: To David Clary and Mary Jennifer Mason of Cheltenham, a daughter, Jayne Fenner, born July 17; blessed August 17, by David Clary Mason.

Simmons: To Peter David and Mary Rose Simmons of Cheltenham, a son, Martin Paul, born June 24; blessed September 28, by Ronald Edward Green.

Starkey: To Percy and Janet Starkey of Coventry, a daughter, Penelope Jane, born October 22, 1953; blessed August 31, 1958, by Frank H. Craven.

Cavin: To Lawrence and Mary Cavin of Dundee, a son, Graham, born July 8; blessed August 31, by G. Ross.

Cavin: To Lawrence and Mary Gavin of Dundee, a son, Duncan Blair, born August 6, 1953; blessed September 14, 1958, by Wallace Hamblin.

Farrell: To John Brand and Joyce Farrell of Edinburgh, a son, Brian James, born August 12, 1953; blessed August 31, 1958, by Robert E. Spikin.

Newman: To Robert C. T. and Kathleen V. Newman of Edinburgh, a son, Robert Harvey James, born May 13, 1953; blessed August 31, 1958, by Joseph M. Gregson.

Kirk: To James and Elizabeth Kirk of Glasgow, a son and daughter, Royce and Susan Elizabeth, born July 10; blessed August 3, by Arch. R. Richardson.

Dufton: To Leslie and Audrey Dufton of Huddersfield, a daughter, Annette, born August 9; blessed September 14, by R. E. Woodward.

Jennings: To Malcolm Raymond and Beatrice Jean Jennings of Ipswich, a daughter, Lorraine Marie, born February 25; blessed August 3, by Richard L. Olsen.

Sheppard: To William K. and Dorothy Sheppard of Luton, a son, Lee, born September 1, 1956; blessed September 21, 1958, by Gordon W. Bullock.

Clements: To Bryan Bygrave and Jean Baker Clements of Middlesbrough, a daughter, Susan Julie, born August 24; blessed September 14, by Teddy Albert McKay.

Marshall: To Harold and Helen Marshall of Middlesbrough, a daughter, Lesley, born February 28, 1953; blessed October 5, 1958, by Teddy Albert McKay.

Rudd: To Douglas William and Doris Rudd of Middlesbrough, a son, John William, born September 3, blessed September 14, by Teddy Albert McKay.

Andvig: To Grace Andvig of Newcastle, a son, Simon Robert, born July 2; blessed August 3, by Ernest Hewitt.

Giles: To William and Mary Giles of Oldham, a daughter, Lisa Deborah, born July 17; blessed August 3, by William Giles.

Mills: To James Albert and Joan Mills of Oldham, a daughter, Susan Carol, born July 31; blessed September 14, by Samuel Mills.

Wood: To Norman and Dorothy Wood of Oldham, a son, Alan, born June 24; blessed August 3, by Norman Wood.

Kean: To William and Jean Kean of Paisley, a daughter, Sandra Jean, born August 9, 1957; blessed September 21, 1958, by David Moore Porch.

Porch: To David Moore and Mary Bennie Porch of Paisley, a daughter, Marie Christina Moore, born August 23; blessed August 31, by David Moore Porch.

Alcock: To Leslie and Margaret Winifred Alcock of Sheffield, a daughter, Patricia Margaret, born January 15, 1953; blessed August 17, 1958, by Ernest Beattie.

Downes: To William B. and Eileen Nellie Downes of Sheffield, a daughter, Patricia Margaret, born August 3; blessed August 31, by Kenneth Bailey.

Greenfield: To Donald and Margaret Greenfield of Sheffield, a daughter, Susan Margaret, born August 7; blessed September 14, by Raymond C. Bustin.

Phillipson: To Sydney and Margaret Phillipson of Sheffield, a daughter, Susan Margaret, born May 27, 1953; blessed July 27, 1958, by Terence L. Hope.

Ordinations

Birmingham

David Sargent of Nuneaton to Teacher
Geoffrey Thomas Hudson of Nuneaton to Teacher

Maurice Ronald Deyes of Nuneaton to Priest
Ernest Hooker of Nuneaton to Teacher

Robin Christopher Woodward of Rugby to Deacon

Anthony John Elger of Rugby to Deacon

Hurburt Neale of Coventry to Teacher

Peter Rodney Neale of Coventry to Teacher

Bristol
Andrew George Peterken of Cheltenham to Elder
John Reginald Harris of Cheltenham to Elder
George William James Dellow of Bristol to Deacon
Alfred Cyril Melhuish of Newton Abbott to Elder
Derriek Henry James Ireland of Bristol to Deacon
Harold Semmens Retallaek of Plymouth to Teacher
Roger Keith Sanders of Plymouth to Deacon

Leeds
Norman Garner of Dewsbury to Priest
Stanley Allott of Dewsbury to Priest

Liverpool
John Griffin Jr. of Wigan to Priest

Manchester
David Cook of Oldham to Teacher
Alan T. Butler of Rochdale to Teacher
James Wood of Rochdale to Teacher

Newcastle
Geoffrey Carbert of Darlington to Teacher
Edward Iderton Goodall Allen of South Shields to Teacher
David William Deacon of South Shields to Teacher
Antony Tremlett of South Shields to Deacon
Keith Horneastle of South Shields to Deacon
William Henry Soulsby of West Hartlepool to Priest
John Thomas Lamh of West Hartlepool to Teacher
Dennis Gordon Noble of West Hartlepool to Deacon
Charles James White of West Hartlepool to Deacon

James Simpson Laurie of West Hartlepool to Deacon
James Clifford Gwynn of Darlington to Teacher
Derek Parkin of Darlington to Teacher

North London
William Knott Sheppard of Luton to Deacon

Norwich
Roy Newnham Rodwell of Chelmsford to Deacon
Ronald William Cardy of Chelmsford to Priest
Richard Arnold Baldwin of Chelmsford to Priest
William Henry Harman of Chelmsford to Deacon

Nottingham
Clive Banfield Payne of Nottingham to Deacon
Arthur John B. Bailey of Loughborough to Deacon
Roger James Kendle of Leicester to Priest

Scotland
Alexander Mutter Clark of Edinburgh to Priest
Dennis Claney of Dundee to Teacher

Sheffield
Dennis Bulley of Doncaster to Elder
Sydney Phillipson of Sheffield to Deacon
Clifford Wilson Hardy of Sheffield to Deacon
Leslie Aleock of Sheffield to Deacon

South London
Roland William Pereival Courage of Bournemouth to Priest
Frank Calderwood of Bournemouth to Deacon
Stuart Ray of Gravesend to Deacon
Charles Reginald Smith of Bournemouth to Priest
Patriek Gabriel Deary of Bournemouth to Priest
Thomas Alif Hiscoek of Bournemouth to Deacon
Colin James Summersell of Bournemouth to Priest

BAPTISMS

Birmingham
Alice Field of Nuneaton
June Holt of Nuneaton
Albert John Holt of Nuneaton
Kathleen Elizabeth Priece of Nuneaton
Alfred David Slater of Wolverhampton
Dorothy May Slater of Wolverhampton
Roy Melvin Slater of Wolverhampton
Rupert Julian Woodward of Rugby
Rex Nigel Woodward of Rugby

Hull
Christine Ballantyne of Hull
William Raymond Collier of Scunthorpe
Gavin Duncan Scott of Hull
Geoffrey David Thomas of Hull
Elizabeth Ann Tomlinson of Scunthorpe

Ireland
Eleanor Williamson Worthington of Belfast

Leeds
Ann Smithson of Leeds

Liverpool
Pamela Kingston Margaret Smith of Wigan

Newcastle
Terrence Ian Leadbetter of Middlesbrough
Maurecu Hall Smith of Sunderland
Irene Stuart of Newcastle

North London
Kathleen Joyee Baker of West Drayton

Evelyn Dorothy Baldwin of Southend
John Albert Baldwin of Southend
Linda Diann Later of Reading
Melanie Alberta Osborn of Southend
Myrna Joy Tiffany of Reading

Norwich
Vivienne Seager of Colchester
Eric Wilson of Colchester
Laura Catherine Ann Wilson of Colchester

Nottingham
Laura Marian Brown of Eastwood
Daphne Violet Clementson of Nottingham
John Clementson of Nottingham
Helen Evelyn Jowett of Nottingham
Doreen Keeton of Mansfield
Janet Margrie of Nottingham

Scotland
Alan Black of Aberdeen
Colin Mac Pherson of Airdrie
Jeanie Hopkins Rudd of Paisley
William Nicholls Rudd of Paisley
James West of Edinburgh
Margaret Graham West of Edinburgh

Sheffield
Michael Leslie Aleock of Sheffield

Wales
Alan Claud Pettitt of Cardiff
Gilbert Joseph Thompson of Cardiff



A. CLARKE BENNETT
GARY C. GILBERT

W. PAUL HYDE
ROGER M. FACER

JAMES L. ROBERTS
FORESTA GILSON

CLARK P. CEDERLOF
GEORGE M. GURNEY

MISSIONARY ACTIVITIES

RELEASES:

October 25, 1958
Elder Roger Moyle Facer
November 3, 1958
Sister Dora Foresta Gilson
November 14, 1958
Elder Albert Clarke Bennett
*Elder Clark Philip Cederlof
November 28, 1958
Elder Gary Clyde Gilbert
Elder George Martin Gurney
*Elder William Paul Hyde
*Elder James L. Roberts

From

Malad, Idaho
Cleveland, Utah
Hanson, Idaho
Salt Lake City, Utah
Salt Lake City, Utah
Magrath, Alberta, Canada
Salt Lake City, Utah
Tremonton, Utah

To

Wales, South London
Scotland, Wales
Scotland, Manchester
Wales, Birmingham
London, Liverpool
Norwich, Nottingham
Leeds, Wales
Scotland, Bristol

* District President or Supervising Elder.

ARRIVALS:

October 7, 1958
Elder Robert Elkins Clark
Elder Kent Edward Ellsworth
Elder Jerold Mulliner Frame
Elder Paul Franklin Howard
Elder Stephen Smith Jacobsen
Elder Dwayne Louis Liddell
Elder David Griffiths Loosle
Elder Alan Bruce Mac Whinney
Elder Larry Wells Pulsipher
Sister Donna Rae Shoemaker
Elder Allen Eugene Smith
Sister Helen Turner Starley
Elder Geoffrey Taylor

From

Salt Lake City, Utah
Chino, California
Cedar City, Utah
Ririe, Idaho
Salt Lake City, Utah
Salt Lake City, Utah
Logan, Utah
Short Hills, New Jersey
Ogden, Utah
Merced, California
Blackfoot, Idaho
Delta, Utah
Spondon, Derbyshire

To

South London
Manchester
North London
Birmingham
South London
Birmingham
Nottingham
Sheffield
South London
South London
Manchester
Norwich
North London

TRANSFERS:

Sister Vonda Shaffer
Elder Lyle J. Cooper
Elder Don Louis Harding
Elder Henry Richard Thomas
Elder Darrell G. Bailey
Elder Jerry M. Hiatt
Sister Helen M. Zakel
Sister Audrey Bell
Elder Jack LeRoy Booth
Elder David E. Still
Elder Gerald Paul Maxwell

From

Norwich
Leeds
Hull
Sheffield
Liverpool
Sheffield
Ireland
Ireland
South London
Manchester
Norwich

To

South London
Liverpool
Scotland
Wales
Sheffield
South London
Wales
Mission Office
Ireland
Norwich
Manchester:

Date Effective

October 7, 1958
October 27, 1958
October 27, 1958
October 29, 1958
October 29, 1958
November 1, 1958
November 3, 1958
November 3, 1958
November 3, 1958
November 3, 1958
November 5, 1958
November 5, 1958

APPOINTMENTS:

Elder Clark P. Cederlof appointed District President of Birmingham District — October 21, 1958.
Sister Carol Brown appointed Mission Recorder — October 11, 1958.
Elder Thomas G. Pike appointed Supervising Elder and District President of Birmingham District — November 14, 1958.
Elder Henry Richard Thomas appointed Supervising Elder and District President of the Welsh District — November 28, 1958.

THE entire universe testifies of the resurrection. Each day the earth revolves in the light of the sun so that all nations receive light and warmth. Each night there is partial darkness, while the earth sleeps. Then at the dawn the earth awakens, and arises with the new day to brightness and glory.

Each year the earth rotates around the sun and is exposed to differing degrees of direct rays. Thus the seasons change, and the beautiful autumn leaves die and fall to the earth. The winter comes and brings the snow and cold, dark days and long nights. Then, as warmth returns, the rains come to cleanse the earth and prepare it to receive new life. Soon flowers bloom and colour appears everywhere; the resurrection is complete, and the sleeping earth is once again alive.

We all have suffered one death, and that was a joyous occasion. Our parents even sent out cards proclaiming the happy news. We call that birth; yet it was a spiritual death—a separation from our beloved Heavenly Father. We have one more death to suffer, yet it too will be a joyous occasion; and really not a death at all, but another birth.

Two months ago, a flower bloomed in Surrey. It was a herald of Spring; its happy heraldry proclaimed newness of life: it brought forth good seed which is spreading—there is warmth and joy and vigour and wisdom and strength soaring through the veins and arteries of a once-sleeping land.

Yet no flower remains for ever young or new. It is only young for a season—for a springtime. Then comes a summer when it grows strong and firm and is fruitful. And if this flower, sending shoots and slips over an entire country, is to bear fruit, now is the time to keep the ground loose and free from choking weeds. Now is the time for constant care and attention.

This is the Springtime. This is the Dawn of a new day. This is the Resurrection into a new life. This is the New Era.

—*Alan B. MacWhinney*

